[140 cont.]
614 Membership in a totem group is supposed to be expressed in the
•[826] lines in the palm of the hand, in the teeth, and in the facial
[597] features (8). In case of adoption, which occurs frequently, the

8. Joest, ibid., pp. 382, 386.

children belong to the totem group of the adoptive father (9);

9. Joest, ibid., p. 384.

it is not clear, however, whether the adoption of children from other totem groups ever takes place.

608 A second form of artificial kinship is a kind of blood brotherhood, through the conclusion of which, according to Joest, complete family and totem participation comes about. This is
553 perhaps connected with the custom of [141] exchanging names
431 accompanied by gift exchange, which Mendana mentioned for Ndeni and Gaimard for Vanikoro (1).

1. Joest in Baessler, p. 382. Dalrymple, p. 81. Gaimard in D'Urville, p. 329 f.

584 Engagements often take place in early childhood, and, according to Joest, in the following manner. One evening the mother of the boy places two coconuts and some feather money in front of the house door of the one chosen, or rather her parents, whose acceptance or rejection decides the fate of the proposal (2).

2. Joest in Baessler, p. 381. Dillon, p. 304, also mentions child betrothals for Ndeni, p. 276 for Vanikoro.

According to Codrington, the father chooses the bride (3). A

3. Codrington, p. 239.